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# Literary Cabinet.

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Si non tantus fructus perciperetur ex his studiis, quantum percipi constat, sed ex his delectatio sola peteretur; tamen hæc animi remissio judicanda esset libero homine dignissima. CICERO.

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## *Of the Origin and Formation of Yale College.*

[Continued from page 99.]

YALE COLLEGE is at present composed of three halls one hundred feet long, each containing thirty-two rooms. A chapel, and a building, corresponding nearly in its outward appearance with the chapel, called the Lyceum, containing the Library room, the Laboratory, recitation rooms for the Students, &c. Behind these buildings which are placed in a right line, are the dining hall and kitchen.

The library consists of about 5000 volumes, comprising the Greek and Latin classics, the Fathers, several of the French and Italian Poets and Historians, and the most celebrated English writers in the various departments of science, theology, and polite literature, from the time of Chaucer to the present period. Besides this library, there are several collections of books belonging to societies of students. These collections embrace history, poetry, metaphysics, divinity, eloquence, travels and biography, and contain about 1700 volumes.

The Trustees have increased their original number by adding to their body some of the officers in the civil department of the state; and the Governor, Lieut. Governor, and the six senior assistants are now *ex-officio*, mem-

bers of the corporation. The corporation make statutes, appoint officers, grant degrees, and, indeed, have the paramount control of every thing relating to the institution. The administration of the government is confided to the President, Professors and Tutors. The system of discipline is founded on the only principle, which can be effectually and beneficially operative, in such an institution. It is, that they must leave the college, who are too indolent to be stimulated to industry, or too obstinate to be *reasoned* into their duty. Pecuniary fines, which are miserable correctives of a refractory disposition, and degrading severities that have a tendency to harden, rather than reform, are unknown here. The students find, that orderly conduct and diligent application, are what alone can entitle them to the respect of their companions, or ensure them the laurels which are presented to give hope to ambition, and inspire modesty with confidence; and they have not yet embraced the idea that a rational independence needs, for its support, the practices of sedition.

To those who are unacquainted with this institution, the tendency of its instruction will be best suggested by an enumeration of the studies. There is a professorship of divinity, one of law, one of

chemistry and natural history, and one of the languages and ecclesiastical history. There are also six tutorages. The senior class are under the immediate tuition of the President, and are instructed in logic, rhetoric, metaphysics, belles lettres, and moral philosophy. The three under classes are under the tuition of tutors, and are taught the law of nations, mathematics, geography, astronomy, history, grammar and the languages. Lectures on the mathematics and natural philosophy, on chemistry and on law, are delivered to the senior and junior classes, by the professors in their respective departments. The professors of philosophy and chemistry are assisted by valuable and extensive apparatuses, amply sufficient for all the purposes of collegiate instruction. The students are also regularly exercised in composition and declamation, and the two older classes in written and extemporaneous disputation.

The system of instruction has, within the compass of a few years, been materially improved. The quibbles of the school logic, and the mode of arguing by set syllogisms, have given place to the more elegant and rational method of reasoning by induction. The languages are now allowed a rank in some degree proportionate to the distinction, to which, as refiners and correctors of taste, as models of fine writing, and store houses of valuable literature, they are entitled. The mathematics too, are held in higher consideration than at any former period. An education therefore will derive many of its characteristic features, from the diligent study of a science whose bold, yet cautious spirit,

has a strong tendency to sharpen and invigorate the mind.

Accustomed to reason on a few principles, of whose truth it is impossible to doubt, the mathematician admits no proposition as a matter of science, which is not founded on the only basis of real science, demonstration. He views with a steadfastness, scrutinizes with a vigor, and decides with a certainty, to which the desultory scholar can never attain. With these nervous, discriminating, intellectual habits, he pushes forward his enquiries with freedom, regardless of opinions supported only by authority, and unsatisfied with the argument, so conclusive to plebeian intellects—the lapse of time.

The student, with almost every advantage for the acquisition of human science, has also ample opportunities for obtaining a thorough knowledge of religion.—In addition to the study of moral philosophy, a catechism embracing all the doctrines of religion, is recited by the senior class every Saturday. It is a text-book, on which the President, who is also Professor of Divinity, comments extensively, and the important doctrines contained in it he explains and enforces. A series of systematic discourses, in the course of a body of Divinity, are also delivered by the President on the Sabbath, in the College Chapel.

Considering the shortness of the period allotted for a collegiate education, it is conceived the system could not be materially altered without injury. It is liberal without being loose, and the studies are various and extensive, without being unattainable. The student enters this seminary with every incentive to exertion which

the desire of distinction, the love of knowledge, the opportunities for improvement, and the hopes of future fame can present. He finds himself surrounded by companions engaged in the same career, and stimulated to action by the same hopes of reward. He finds that here there are no hereditary claims to superior respect—no pretensions of wealth or parentage to combat—no grades but those which are created by merit—that here literally, “*quisque est faber, suæ fortunæ.*” Laborious application is not here considered as marking a deficiency of genius, and but few are found willing to pay a compliment to their fancy, if it must be at the expence of their understanding. Indeed, the tide of opinion sets so strongly in favour of solid acquisitions and systematic study, that a young man will hardly pass through the literary course in the university without manifesting or discovering some traits of mental improvement, if nature has not stamped him a dunce, or habit made him a sluggard.

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MESSRS. EDITORS,

If you have any female readers I have the vanity to think that you will do them a favor, by giving publicity to the remarks of one whose information is the result, not of solitary conjecture, but of unwelcome experience.

MY father by his talents acquired eminence in his profession, and by his demeanor, respectability among his acquaintance.—My mother, who was born of respectable parents, was a strong advocate, both in theory and practice, for the maxim that money is good for nothing but to spend. Although my father at all times gratified this propensity of my mother, yet having a fondness for fashionable life; he acquired

by his industry and economy a considerable fortune, as the necessary means of procuring that kind of enjoyment to himself and family. Accordingly, I was educated to the knowledge of those arts which are supposed to accomplish the mind, and adorn the person of a female of quality. To these accomplishments which custom and education forced upon me, I added other acquisitions from books and from the conversation of those men, whom most females mention with terror and aversion under the name of scholars. With these I have been familiar ever since my first initiation into company, and have always considered them as an harmless, inoffensive order of beings, not so wise that they may not receive, nor so ignorant that they cannot communicate knowledge; but more frequently inclined to degrade themselves by servile acquiescence than to confound by their learning or their wit. Although they are not distinguished for loquacity in company, nor for refinement in conversation; yet, by kind treatment, they may be induced to talk, when something may be gained from them, which if softened with delicacy and ornamented with elegance, will add dignity and value to female conversation. From these and other sources of improvement, I derived many maxims of prudence and principles of judgment, with such other accomplishments as recommended me to the applause and favor of those around me. I drew the general attention in all places of public resort; my visits were solicited as favors; my dress was imitated by all who had means of doing it, and multitudes boasted of an intimacy with me, whose

familiarity had extended no farther than an accidental introduction, or the exchange of a courtesy. I could easily discover the partiality of those who visit the ladies to pass pleasantly an idle hour, as well as of those whose marked attention, if their declaration may be believed, proceeded from different motives. I cannot assert that these motives were always honorable, for I never took occasion to try their sincerity; but choosing rather to enjoy the pleasures of youth, than to be encumbered with the duties of domestic life, I politely refused all offers of marriage, and only wished the friendship of those who made them.

Flattery is easily construed as merited praise, when self-love favors the deceit; and I have often thought that we are better pleased with praise, than with being conscious that we deserve it. For to be praised for qualities which we do not possess, argues that those who do so, esteem our favor of importance, and that they are willing to purchase it even by the meanness of falsehood. As I was not a little pleased with this universal veneration, so I always thought it was paid to merit. When I surveyed my person, I beheld charms which I seldom thought would fade, and when I looked into my mind, I found qualities which instead of being impaired, were improved by the advancement of age and increase of experience. My vanity was fed with applause, and the envy of others withered in hating that excellence it could not reach.

Thus, till my nineteenth year, my time was spent amidst flattery and obsequiousness, courtship and caresses. About this time my mother suggested to me the

danger of my present sentiments, and also of my present manner of life. She said it would be no unnatural consequence, that if, while towering in the height of uncontested excellence, and resting secure in the continuance of my charms, I should be reduced to the mortifying alternative, either of marrying an inferior, or of foregoing the happiness of domestic life. This hint excited in me some just reflections, and I resolved no longer to treat those with indifference whom worth entitled to favor. Among my numerous adorers, was one who not only exhibited signs of friendly regard, but of virtuous love. His deportment was graceful, his disposition amiable, and his fortune considerable. He had received a liberal education, and by profession was a clergyman. Although he had never given any splendid exhibitions of uncommon genius, nor of great scientific acquirements, yet such were his talents, that if they did not command admiration, they deserved praise. He easily gained my esteem, but never excited my love. I however laid aside those ornaments which became unsuitable for the mistress of a parson, and appeared among those with whom I used to converse with less glitter, but with equal spirit. As conscious merit is seldom apprehensive of adversity, I encouraged his visits with acknowledgements of my esteem, while I refrained from accepting proposals of marriage, without ever reflecting on the expediency of such conduct. I however had prudence enough to relate the circumstances of the affair to my mother, who wondered at my indifference, and tenderly reproved me for my want of decision. Soon after, in conformity

with her advice, I engaged my hand to my suitor, and after some consultation with my friends, a day was appointed for the celebration of the nuptials. Previously to its arrival, another young gentleman, whose fortune and whose talents recommended him to higher regard, (for it was my rule to estimate the worth of my admirers according to the magnitude of their fortunes and the rank of their intellects) manifested that degree of partiality, which easily raised the hope that I should become the object of his love. The certainty therefore of the affection of my avowed lover, being considered of less value than the probable attainment of that of my supposed admirer, I took the first opportunity of requesting a release from my engagement with the former. I assured him that I made the request not because my regard had abated, but that my motive arose from the conviction that I was bound to consult his welfare as well as my own. I expatiated on the necessity of congeniality of minds in order to domestic happiness, contrasted the levity of mine with the gravity of his, and logically inferred my unsuitness for the wife of a clergyman.— Although he readily complied with my request, yet in a manner corroborative of the sincerity of his former professions, he solicited my friendship, and regretted that he had nothing to do but to forget that desire for happiness, which could not be gratified.

Without sinking at all in my own estimation, and without believing that the good opinion of others was diminished, I resumed my former ornaments of dress and gaiety of mind, and vainly imagined that I had no other con-

cern than to execute my former resolution when circumstances should correspond with my wishes. But, much to my disquietude, most of my admirers immediately withdrew. I found myself received at every visit with unusual sorrow, (for misfortunes we bring upon ourselves) and was saluted with consolations, so often repeated, that my friends plainly consulted their own gratification rather than my relief.

Nor were my lovers contented with silent desertion. Some appeared to delight in attempting to contribute to my mortification by paying that attention to other ladies which was formerly devoted to me. Instead of possessing those charms which formerly won to imitation, repressed with awe and soothed with complacency, I found that I was viewed with suspicion by some, and with indignation and disdain by others.— Those caresses, which, as I had formerly supposed, were paid to real and permanent excellence, were transferred to others, not only without reluctance, but with triumph. Some of my female friends neglected without provocation, to repay my visits, some returned them with more delay than usual, while others never failed to mention my unpleasant condition, to tell me how much it must trouble me to look at pleasures which I had formerly enjoyed, and to sink to a level with those who had hitherto approached me with reverence and submission. Such observations as these give pain, perhaps, where kindness was intended; but they are justly treated as insidious insults, which create uneasiness without proposing any means of alleviation.

Being now no longer capable of

exciting either hopes or fears, nor of commanding admiration or respect, necessity will oblige me to spend the remainder of my life in celibacy; and my own comfort requires retirement.—Whether such consequences, Messrs. Editors, be the just reward of my past conduct, I need not now determine; it is sufficient for my purpose if a lesson of prudence be learned from an example of folly.

Yours, &c.

DOLLY DOWNCAST.

FOR THE CABINET.

MESSRS. EDITORS,

FEELING a desire to vindicate my own sex from some of the abuse which modern gentlemen are so liberally and so constantly heaping upon them, I submit to you for publication a few remarks, hoping to shew those censorious gentlemen the impropriety of censuring others for crimes, of which they are doubly guilty. Young ladies can neither visit nor receive visits without censure. Innocence has become criminal, and the most trivial deviation from the perfect path, is a fault without reparation, a stain which cannot be washed away. It is the part of great minds to forgive what was unintentional, to forget what was unimportant, and to judge of actions as favourably as existing circumstances will warrant; but these *little* critics deliver their dogmas in more absolute propositions, than the philosopher does his most settled principles, and so far as they are concerned, the lady is denounced as unfit for polite life, in more forcible terms than those in which the Pope clothes his sentence of excommu-

nication. Having lately heard of a conversation between two of these critics, upon the subject of staring, I could not repress my pity for their ignorance, my indignation for their malice, and my contempt for their opinions. "Well, my friend," says one, "did you observe how I was stared out of countenance to day." "No," replied, the other. "Where, and by whom was you so unpolitely treated?" "By Miss ——. No sooner were you and I seated at Mr. —s, this afternoon, than I saw her attentively looking upon me. As I cannot stare persons in the face, I left her to stare alone. I soon found that it was not for a moment only that she gazed, but unceasingly." Could you, rejoined the other, expect any thing else from that young lady? It is a crime of which she has long been guilty. She ought to be despised for this conduct. I should conclude (and this is undoubtedly the case,) that she considers her eyes, as beautiful, and imagines the prize secure, when brought within the sphere of their action. She thinks, that like Milton's Eve, she has

"Heaven in her eye,

"In all her gestures, dignity and love."

But she has no claim to beauty. Without politeness and without a mind, she deserves not to be ranked among ladies.

This is the language of these *all-sufficient* critics, and though I would by no means excuse a young lady for such conduct, yet I should imagine it best for these persons to know themselves, and learn not to condemn others for lesser faults, while they are daily witnesses of greater, in themselves. It is notorious that these young gentlemen are more ad-

dicted to staring, than the ladies against whom they inveigh. A young lady cannot walk the streets without being gazed at by every young gentleman she meets, and she may think herself fortunate, if she is not frequently crowded from the walks by these insolent gazers. If to avoid their insolence, the young lady razes her parasol, they are so unprincipled as to declare, that she has hidden her face unnecessarily, for they had not intended to look at her. Such an assertion, while it betrays the baseness of their hearts, shows also their weakness of intellect.

I would not be thought to censure indiscriminately, for I believe the real gentlemen would be ashamed of such conduct; but so extensive is the evil, that a motion has lately been made, in a public meeting, to exclude persons of this character from a particular seat in the house of worship, that the young ladies who sang, might not be mortified by these starers. If any young lady has acquired a habit of staring, I trust she will see the necessity of leaving a practice, at once so improper and so disgusting.

HERESA.

FOR THE CABINET.

WERE it not a sentiment already trite, that a man's performances are not always commensurate with his attempts at excellence, I should be proud to advance it as a truth which has repeatedly come within the sphere of my own observation.

As accident has often given birth to discoveries which would ever have remained unnoticed by the eye of philosophy, so authors, under the influence of circumstances altogether unexpected,

and in possession of feelings wholly incidental, have frequently made such displays of merit, as to surpass all efforts of design. Many instances of this happy success may be found in the works of the poets, particularly in those of Dryden, Pope and Cowper. It is unnecessary to particularize; suffice it to say that the "Task" and "John Gilpin," far excel any of the author's productions, which had been the result of previous meditation and arrangement.

It is natural to demand the cause of such unlooked for excellence.

No one needs to be informed that the mind is not always alike unclouded and free from depression. And as the exigences of authors will seldom allow them to consult the state of their minds, it often happens that their greatest efforts are not co-existent with their brightest moments. In such circumstances, it would be unreasonable to expect, if we ascribe any peculiar efficacy to active genius, that their exertions would be always successful. It is often difficult to force the mind into a compliance with inclination; but it is very easy for the mind, when in full vigor of exercise, to command the whole attention of the man, and to lead him to such a pitch of ardor as to leave him utterly unconscious of having made any uncommon exertions.

Perhaps a too eager desire to supply any supposed deficiencies of sentiment, by an additional splendor of language, has often contributed to diminish the ardor of imagination. It ought not to be retarded by the severity of criticism, whose rudeness at this early period seldom fails to impair, if not wholly to destroy, the

force and the beauty of the sentiment. The mind, when most successful in its efforts, suffers by delay, and no quality of style can atone for the interruption. The principal care should be to fan, not to extinguish the flame. It is a seasonable time to apply the file after the metal has received its form.

The greater the freedom which is allowed the imagination, so long as it does not transcend the bounds of reason and truth, the greater will be the sprightliness of ideas, and the more regular will be their succession. Hence we shall infer that his productions, however contrary to the design or expectation of the author it might be, would often fail of success, in proportion as he had been over careful to mature them in their extreme infancy.

Authors are prone to estimate their writings according to the labor bestowed upon them; when therefore, they write with the most facility, they usually imagine that some abatement ought to be made in the estimation, believing that the greatest exertions are always attended with the most desirable effects. But this ill directed partiality is altogether excuseable, since their decision is supposed to be unavoidably swayed by inclination; by an inclination that received its whole tone from discoveries of excellence which struck their mind, with a force equal to their intenseness of thought, when engaged in the work.

But whatever be the opinion of authors respecting their own performances, we should reasonably expect they would, at least so far as it concerns their cause and reputation, consult the inclination of men of approved tastes; since, having taken no bias from a previous fondness for the subject, or from the task of composing, they so frequently give the preference to pieces written with less care, and with less critical exactness.

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NOTE.

As it is the design of the Editors to admit none but original pieces, they think themselves under a corresponding obligation to inform their subscribers that the piece entitled *A Hot Day*, &c. having been communicated as original, was accordingly committed to the press, without any suspicion, on their part, of its ever having before appeared in public.

It must easily be seen that the greatest book-worm cannot invariably detect such a species of deceit. It is not, nor has it been, our ambition to defy imposition of this sort, by professing to have read, much less to have remembered, every little *ditty* which can be found in the English language. It would, however, be disagreeable to say, that the only fault of which we are conscious of having committed, consists in having placed implicit confidence in the ingenuousness of our correspondent.